

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 7.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

PARENTAL GOVERNMENT.

Few subjects are more worthy of serious concern, than that which relates to domestic government: yet there are few considerations so little regarded in comparison with their importance. People seldom sit down to reflect upon the best method of governing their children, and seem to be unconscious that in early childhood, their tempers, and in a great degree, their manners are becoming established for life. The habits of children are the offspring of their instruction; and circumstances, comparatively trifling, are often known to produce impressions which are never eradicated.

There is perhaps no complaint which relates to children, more general, than the habit of prevarication and falsehood. And however degrading and pernicious this practice may appear; and however deplorable and mortifying to parents, in general, they may attribute the cause to themselves. A child, in the artlessness of infancy never thinks of telling a lie; but a circumstance apparently trifling will suggest to him the expediency of falsehood: For instance;—a child through ignorance plucks up a choice flower, instead of a noxious weed:—The flower is missed, and the whole family is interrogated to ascertain who has done the mischief. Presently the child approaches, and in an artless manner confesses the fact, unconscious of any wrong. The parent, stung with regret at the loss of the flower, resorts to flagellation, accompanied with many a threat in case the child should ever be guilty of a like offence again. Sad experience has now taught the child a lesson which will never be forgotten, namely, that innocence will not protect him, and that telling the truth will subject him to certain punishment. If he should afterwards be interrogated concerning a similar transaction, he hesitates, and thinks he discovers in the parent's countenance the marks of disapprobation: he prevaricates;—and pressed still more by inquiry, which strengthens his suspicion, he denies the fact. It is true the sensation of remorse for having told a falsehood renders him unhappy, but he consoles himself with the thought that he has escaped the pain of corporeal punishment, with the addition of new threats, to which the truth would certainly have exposed him. The first experiment having succeeded, he ventures upon another, and another, till the habit of falsehood becomes confirmed.

Nor is this the only evil which such a course of discipline produces. The indulgence of passion in

the parent, acts with the influence of example upon the child. That it is natural for children to imitate their parents, is a truth universally admitted. Now the parent has indulged his anger, and the child is taught by this example to indulge the same passion. The parent has fostered resentment against the misdoings of the child, and the child is thereby taught to harbour revenge, and to practice retaliation upon his little associates who chance to offend him.—Thus we behold him rapidly advancing to the state of manhood, a slave to the grosser passions of his nature, instead of cultivating a temper of mildness and forbearance.

A thousand examples might be cited of this description, and the pernicious influence of parental indiscretion might easily be traced from generation to generation. But it is needless, as well as painful, to dwell upon the subject of ancestral weakness, or to multiply instances of the indiscreet indulgence of passion, which disfigure the parental character, and produce a baleful effect upon the rising generation. Our attention ought rather to be directed to the means of reform; that the parental character may become more worthy of respect, and receive the grateful homage of future generations.

To commence with any certainty of success in so necessary an improvement, it should be the first and most determined effort of parents to govern the passion of anger: for if this be permitted to predominate, the moment for reason and temperate reflection is beyond our reach; nor will it return till it comes armed with the poignant sensation of regret. Men under the influence of this passion will never condescend to reason with their children; but blows, and opprobrious epithets are the unrestrained overflowings of its impetuosity. But if proper care be taken to restrain this passion, the parent is capable of pointing out to the child the folly, wickedness, and mischievous tendency of every departure from the wholesome rule of duty; and by such well-timed instruction, to call forth the powers of his understanding, address his feelings, and fix a lasting and salutary impression upon his mind. The example also of such mildness will be long remembered with emotions of gratitude and reverence.

Children should never be chastised for accidental mischief: for nothing will tend more directly to irritate their temper, or sour their disposition, and produce irreverence towards the character of their parents.

The rod may be necessary on some occasions; but these are comparatively few. In cases of determined perseverance in disobedience, and stubbornness of temper, the rod in the hand of a dispassionate and good parent, may be applied with profit to the child, if it be attended with proper admonition, instruction, and advice.

In a word; let reason, benevolence, and justice, guide the parental hand, and preside in all their

councils, and the rising generations will bless the memory of their ancestors.

FOR THE CHRISTIAN TELESCOPE.

PRESCIENCE OF GOD.

The PRESCIENCE of God is that attribute of his divine nature, by which, from all eternity, he was perfectly acquainted with every event which should transpire through the succeeding ages, *ad infinitum*.

On no other supposition but the truth of this, is it possible to form any just idea of our Creator: for to suppose he could form a universe like the one we inhabit, without knowing what it would lead to in the end; whether it would lead to its own destruction, or whether it would work out its own happiness, is, in my humble opinion, to degrade the character of the SELF-EXISTENT God, below that of CREATED MAN: for no man, however unwise, ever designed an undertaking, (it matters not whether the design was good or evil; in either case, it is no less a design; neither is it of any consequence, whether it produce the end designed or not,) without having in view, either his own satisfaction, or the good of the community. It may be urged in objection to this, that if God did foreknow every event that would transpire—every evil that would result from man's contending passions, it would make him accessory to, and in fact the author of all sin. To this, I answer—If he knew that moral evil would result from the creation of moral intelligences, he must have designed that evil, as the ultimate end to be produced; or he must have designed it, for the advancement of an end still further distant. If he designed it as the ultimate end, he must have designed its necessary consequence, misery, as the ultimate object; a design, which is not only derogatory to the character of God, but in strict conformity to that of Satan. If on the other hand, he designed moral evil for the advancement of some further end, that end must have been happiness. It is absurd to say that he might have designed partial misery, or partial happiness; or if you please, that a part of mankind should be miserable & a part happy, ultimately, because partial evil is neither good or evil, but a mixture of both; therefore, as long as things remain in this state, the work must be imperfect, the design is not finished;—a kingdom divided against itself must fall; the design must in one way or the other be completed; either happiness, or misery, must be the end of all.

The prescience of God may be plainly illustrated by the manner in which the different passions and appetites of men are exercised; thus, for instance, hunger is an evil in itself, inasmuch as it produces pain, yet it is the direct means of producing good, as it leads us to nourish our bodies, without which we should inevitably perish. The sun, in its vertical splendour, amidst a cloudless sky, produces upon our bodies unpleasant sensations; yet without its influence, our health would be impaired, vegetation

would cease, and with it the means of existence. Is it reasonable, is it just, for us to suppose that a God of love could form a being, and place a passion in his breast, without knowing the consequences which would unavoidably follow the gratification of it? He could not know but that by gratifying the natural desire of hunger, every being in the universe would in a single hour destroy itself;—he could not know, but that the sun, to-day might produce heat, and to-morrow cold. Its nature is of no consequence, for God was the author of it, and he could not tell until he had tried it, what it would produce, and even then, he could not be certain, but in a single moment after, it would change itself completely; and I will even venture to assert farther, that his own existence depends on his foreknowledge, for without it he could not use the means of existence with any certainty, and the moment his existence is left to chance, he is no longer God.

PHILOS EXETASIS.

REV. MR. PICKERING,

Sir: You will greatly oblige a subscriber for your valuable paper by giving the following remarks an insertion in the Christian Telescope:

The impression, that it is the implicit duty of every friend to truth and gospel liberty, to expose error, has induced me to offer some brief remarks in opposition to sentiments which were advanced in a LECTURE, delivered in the vestry of the brick Meeting-House in this town, on the evening of the 8th instant. The 4th chap. of Paul's first epistle to the Thessalonians, beginning at the 9th verse, was read by the SPEAKER, the last verse of which was announced as the foundation of his remarks: "Wherefore, comfort one another with these words." After a very brilliant introduction, and luminous display of eloquence, during which, the trials of the primitive disciples, particularly those of the apostle Paul, were feelingly noticed, the attention of the audience was cheerfully invited to the consideration of those words, with which the Thessalonians were exhorted to comfort one another. They were referred to the 15, 16 and 17 verses of the context, which the speaker applied to the great approaching and awful day of retribution at the final consummation of ALL THINGS; when CHRIST, as the AWFUL JUDGE of QUICK and DEAD, should sit upon the throne of his GLORY, and render to every man a just recompense of reward! To this particular, I shall therefore direct my whole attention, and hope that my remarks may be tempered with the mildness of that charity which thinketh no evil, and is the bond of perfectness. The Rev. Gentleman remarked, (and very justly too,) that there are many who contend that the second advent of the Saviour has actually transpired; and with the vehemence of a Demosthenes, and with an air of conscious infallibility, proscribed the sentiment as "*perfectly false!*" But with all due deference, I shall withhold my confidence in the truth of this declaration, until I shall have exercised my mind with the advice of the apostle—"Prove all things, hold fast that which is good"—I shall at this time attempt to prove but one thing, viz. that the second coming of Christ, which was recognised by the apostle in his epistle to the

Thess. to which the speaker alluded, has positively taken place. I advert to the authority of the Saviour, whose testimony is evidence decisive of the fact. "Mark xiii. 26, 30. And then shall they see the son of man coming in the clouds with great power and glory: Verily I say unto you, this generation shall not pass, till all these things be done.—Matthew xxiv. 30, 34. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Verily I say unto you, this generation shall not pass till all these things be fulfilled. Matt. xvi. 27, 28. For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. Matt. x. 23. When they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come." Will the Rev. Gentleman contend that the testimony of the Saviour is "*perfectly false!*" or will he, in view of these declarations of him who "spake as never man spake," reject the fact which they so clearly and incontrovertibly establish? If so, I would say unto him as was said to the persecutor, SAUL OF TARSUS—"it is hard for thee to kick against the pricks." The Rev. Gentleman after repeating the 15 verse, "for this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep," dwelt with much earnest exhortation upon the obligation we were under to give our impartial credence to the sentiments which St. Paul advanced, because they were the words of the Lord. To this I heartily subscribe; and humbly ask the Rev. Gentleman, if what St. Paul advanced, was by the word of the Lord, whether it were possible for him to promulgate sentiments diametrically opposite to the declarations of the Saviour himself?

The apostle expressly declares to his Galatian brethren, that the truth, or gospel, which he taught was of divine origin. "But I certify you, brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Now would the Saviour reveal sentiments to the apostle in direct opposition to those which were advanced by him in the days of his flesh? No rational mind will admit this for a moment, as it would charge the Saviour with the most flagitious hypocrisy and deception! Let us examine and ascertain whether the testimony of the apostle, concerning the second advent of the Redeemer, is in consonance with the Saviour's own declarations upon this important event. The Saviour declares—"there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." And the apostle testifies as follows: "for this we say by the word of the Lord (referring, no doubt, to the declarations of the High Priest of his profession) that we which are alive and remain unto the coming of the Lord, shall not

prevent them which are asleep." Both testimonies perfectly harmonize, and fix the time of his second appearance ("*not personal*" or *literal* "*appearance*") to the apostolick age. The very passages, therefore, which were introduced as proof that the second coming of the Redeemer is yet future, afford evidence, incontrovertible, that it actually happened during the lifetime of the primitive disciples. "*Who-so readeth let him understand.*" The Rev. Gentleman very ironically observed that the resurrection of dry bones as recorded in *Daniel*, had by some been applied to a resurrection to immortality; but this application he *modestly* rejected, as it more properly prefigured the restoration of the Jews from temporal captivity. But as this has no immediate concern with the second appearance of the Saviour, I shall not object to it, until by diligent and critical examination, I shall be so fortunate as to discern with equal perspicuity with the Rev. Gentleman, "the description of the resurrection of dry bones as recorded in *Daniel*."*

A perusal of the three last chapters of the Revelation to St. John, was recommended to the audience as proof that the second coming of Christ had not yet taken place: but as they offer no proof of this nature, nor any thing that would countenance, in the least, a sentiment so palpably and incalculably absurd, I shall go no further than to follow his *liberal* example by recommending an examination of them to every inquiring mind.

Apparently conscious of the fallacy of his reasoning, or of the willingness of his auditors to accuse him of paralogism, he assumes the station of an *impudent hearer*, and exclaims, *this is not fair reasoning, to leave the apostle Paul, and go to Revelation: give us the apostle Paul*—assuming again the prerogative of speaker, he triumphantly vociferated, *you shall have the apostle Paul: I give it to you*; turning to the II. Thess. 1 chap. 7, 8, 9, where the apostle is speaking of the same event, and of the calamity that should come upon those who, to use the apostle's language, rejected the counsel of God against themselves; "who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power," and apparently confident of success from the known patience and credence of his audience, after a repetition of the words "everlasting destruction," he inquires with an irony peculiar to himself; "What! what! does this mean eternal salvation?" As this is a direct question, however inconsistently urged, we are disposed, in much condescension, to give it a direct and unvarnished reply:

We say, then, that it neither means "*eternal salvation*," nor *interminable wretchedness*. Conscious of the correctness of this reply, I hold myself in readiness to support, by scriptural argument, every sentiment which I have advanced in this communication.

In closing, I beg leave to suggest to the Rev. Gentleman the propriety of reducing to practice the generous sentiment contained in his PRAYER, viz. to avoid a perversion of the sacred scriptures, by comparing one part with another.

AKOUSTES.

* The prophesy concerning the valley of dry bones proves to be in Ezekiel, 37th chap. and not in the book of Daniel.

ILLUSTRATION.

In conformity with the promise before given, we proceed to offer an illustration of the second and last passage which Mr. Crossman so earnestly recommended to the consideration of his hearers, when he formally renounced his belief in the gospel of God's impartial grace.

Rev. xxii. 11. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

This passage, it seems was quoted to support the doctrine of endless misery, and to show that the doctrine of Universal salvation is not true. But does this passage contain any thing that looks like proof of endless misery? Does it even say any thing about a future state? We have examined the text with care and attention, and cannot discover that it relates to a state beyond the present mode of being. As the text neither expresses or implies any thing like the sentiment of endless misery, it may be proper to inquire what its meaning is, as here used.

In order to compass this object with the greater ease, it is expedient to consider it in connexion with the preceding and succeeding verses. "And he saith unto me, seal not the sayings of the prophesy of this Book: for the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

1. This prophetic instruction forbade St. John to seal the sayings of the vision, because the time of their fulfilment was at hand. 2. It recognises a truth before announced by the inspired prophet; Jer. xiii. 23. "Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good, who are accustomed to do evil." This language was addressed to the house of Israel; and the declaration of their punishment, (*a temporal punishment*) follows in the verses next in succession. When the vision under consideration was disclosed to St. John, the persecution of the christians was raging in all its fury, under the power, both of Jews and heathens; so that there was very little prospect of adding to the number of believers, by converting its enemies to the faith and practice of the gospel. The most that could be done in that state of their affairs, was to strengthen and encourage such as were already disciples, and suffer those who were hostile to the interests of christianity to remain in the filth of idolatry and the practice of injustice, till the Prince of peace should make his second appearance.

It may also be viewed as a caution against the adoption of any coercive measures to correct the irregularities of those who were believers, and yet denied their faith, through fear of persecution. The same sentiment is conveyed in the prohibition of the man who sowed good seed in his field, contained in his reply to the servants, who desired permission to pluck up the tares which they beheld growing among the wheat. These two passages strongly imply the unskilfulness of human wisdom, and the insufficiency

of human means alone, to effect a reformation by any coercive measures, and that the adoption of such means would only tend to overthrow the faith of those who rejoiced in the mild, forbearing and impartial genius of the gospel. It also reminded the disciples that the administration of rewards and punishments was not theirs, but the work of the great Head of the Church. Hence he informs them—3. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." This language of the Saviour places the whole subject in an easy and familiar light, and shows with great clearness, that a future state of existence was not implied by the language of the preceding verse; since the time of his coming was near at hand, and not afar off. As a concomitant testimony, see Matt. xvi. 27, 28. "For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

Thus, we see, by a little attention to the passage and its immediate connexions, that instead of affording any support to the doctrine for which Mr. Crossman has quoted it, the text and context, when taken together, afford direct evidence of the falsity of his scheme, by discountenancing the doctrine of endless misery.

TO THE PUBLICK.

We have received the "Rochester Magazine," for September, 1824, edited by Rev. JOHN SAMUEL THOMPSON, A. M. containing remarks on a communication which made its appearance a short time since in "Zion's Herald," published at Boston, Mass.

We are sorry to say that the remarks of J. S. T. are too *intemperate* and *uncharitable* to find a place in our columns. It is a duty, however, that we owe to the publick, to apprise them that the man called John Thompson, in "Zion's Herald," is declared to have left England in the year 1821, and to have landed in Charleston, S. Carolina, and recently preaching in the State of Massachusetts, and that the said John Thompson was an Englishman. Whereas, John Samuel Thompson asserts that in the month of March, 1822, he presided at a *love feast* in Liverpool, one year after John Thompson is said to have sailed for America. He denies having ever been in the State of S. Carolina, or that he ever preached in the State of Massachusetts. He pronounces himself an Irishman, and declares that he never was expelled the Methodist connexion in England, and challenges any proof to that effect. We beg leave to inform the publick that we know of no preacher in the connexion of Universalists in America, by the name of Thompson, except John Samuel Thompson, of Rochester, N. Y.

N. B.—As the Editor of the Independent Inquirer has given publicity to a part of the communication in "Zion's Herald," he is respectfully solicited to insert the foregoing notice.

The Rev. Dr. ELY, of Philadelphia, has announced in the Franklin Gazette, that the statement of his

having given his sanction in writing to the challenge addressed to the Rev. Mr. BALLOU, of Boston, by Rev. Mr. M'CALLA, is "an absolute and infamous lie."

MORALIST, NO. 3.

FOR THE CHRISTIAN TELESCOPE.

"Give not sleep to thine eyes nor slumber to thine eyelids." Prov. vi. 4.

How vastly inconsiderate and unwise must that man be, who remains in a state of thoughtless apathy and sluggish stupidity, while there are concerns of immortal interest which ought to employ his attention, and call forth all the noble faculties of his soul to active contemplation. Man was created a progressive being; he was designed for a higher and nobler station than is assigned him while in this transitory state of existence. The superior faculties of his nature proclaim him formed for great and sublime purposes, and destined to an exalted elevation. The peculiar organization of his moral powers renders him not only an active and contemplative being, but susceptible of permanent impressions, and capable of the highest advancement, both in virtue and in knowledge. But notwithstanding the native genius with which he is endowed, and the refined quality of his nature; yet, without cultivation and divine instruction, he remains ignorant of his own character; the object of his being; or what is of greater concernment, the origin and cause of his existence. Since, therefore, all the happiness man enjoys is derived from his knowledge of divine things, which teaches him how to moderate his desires, a right exercise of his moral and social powers, and how to regulate and govern his life: ought he not, in duty to himself, and in honor to that Being who demands the constant service of his intellectual faculties in the celebration of his praise, to incline his heart to the gentle voice of wisdom, which whispers in his ear, "give not sleep to thine eyes, nor slumber to thine eyelids?"

In what circumstances could man have been placed, more conformable to his peculiar constitution, and better calculated to effectuate a constant advancement in the field of knowledge, and an habitual progression in the science of virtue, than are his present? Behold him as he is, surrounded with innumerable objects, at once pleasing and instructive; not only gratifying to the pleasures of sense, but communicative of the most sublime and devotional sentiments. In what direction soever he turns his inquiring eyes, he beholds the wondrous indicatives and traces of almighty power! If he raises the philosophick eye to the boundless concave of heaven, the shining train there presented, although but scintillations of infinite wisdom, convey the most lively sensations of delight and surprise, and inspire his soul with reverence and devout sentiments of gratitude and love to their divine Original! To the delight afforded by such contemplations, the stupid and indifferent are entire strangers. But the happiness of which those are deprived who neglect the instruction which is derived from the works of creation, by active contemplation, can in no wise compare with that which emanates from the source of divine

revelation, and is enjoyed by the wise and diligent, who "give not sleep to their eyes nor slumber to their eyelids." The Deity has omitted nothing in his wise dispensations that would have a tendency to render our situation while in this mutable state more agreeable, or our happiness more complete. He has not only encircled us with innumerable temporal blessings, and surrounded us with every needed comfort, but in the infinite riches of his grace has condescended to make a revelation of his own character and will, which he purposed in himself before the world began, "that in the dispensation of the fullness of times he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him." Let us not close our eyes, nor give ourselves to slumber, while there is so much to be enjoyed, or to be lost. Notwithstanding all those pleasing objects that are presented to our view; and notwithstanding the countless sources of enjoyment that come within our reach, yet God hath ordained that without the exertion and the proper exercise of our rational powers, they cannot be participated by man.

ORIGINAL POETRY.

FOR THE CHRISTIAN TELESCOPE.

RESTITUTION OF ALL THINGS.

Ye sons of men, behold the time,
The great and glorious coming day;
When radiant beams of truth divine,
Shall chase old error's clouds away.

When superstition shall disown
No more, the beauty of that light,
But demon-error find her home,
In dark oblivion's silent night.

When boding fears of endless wo,
Beneath whose sceptre millions groan,
Nor find relief while here below,
But spend their breath in piteous moan—

Shall vanish at Religion's shrine,
Nor live a theme for future story,
But ev'ry eye with joy divine,
Behold a Saviour's promis'd glory.

Then shall impartial love within,
Cheer and illumine all the mind;
And captive souls releas'd from sin,
Shall peace proclaim to all mankind.

Then shall the praise of God be sung,
In melting strains by ev'ry soul;
Sweet harmony from ev'ry tongue,
Shall through unbounded ages roll.

S. M.

SELECTIONS.

THE UNFEELING CREDITOR.

Sue not to him, his heart is cold,
His soul is dark, his god is gold;
His breast could ne'er compassion feel,
His heart is cas'd in triple steel.

He grinds the faces of the poor,
Their spoils enrich his ill-gain'd store;

He prowls about the earth for prey,
And desolation marks his way.

His fiery eyes exulting roll,
While victims glut his savage soul;
Plead not with him, your suit is vain,
He smiles not but at others' pain.

Go bid the monsters of the deep
Give up their spoils, relent and weep:
Go bid the cruel vulture spare,
And cease his quiv'ring prey to tear.

Go to the hungry tiger, plead,
And for his victim intercede;
When these at mercy's shrine shall bow,
That man may some compassion show.

Yet, petty tyrant hear and quake,
Though justice sleeps, she will awake;
The suff'ring poor's despairing moan,
That shook a tyrant from his throne;—

Th' oppressed poor's dread curse will rise,
To call down vengeance from the skies;
And those, who mock'd the debtor's pain,
May live to beg and beg in vain.

CORVIN.

POPIISH DEVILS DETECTED.

Extract of a letter from Barcelona, Spain, dated June 19, 1824.

A singular occurrence has taken place here, in a village called Artes, near Hostalrich, about twelve leagues from Barcelona. A constitutionalist being at the point of death, his brother called on the curate, and requested him to come and administer the sacraments. The curate refused, saying—"your brother is a constitutionalist, that is to say, a villian and impious wretch, and an enemy to God and man—he is damned without mercy, and it is therefore useless for me to confess him!" "But who told you that my brother was damned?" "Who told me?" replied the curate, "why God himself!" "What," cried the astonished Spaniard, "has God spoken to you?" "Yes," answered the curate with assurance; "God spoke to me during the sacrifice of the mass, and told me that your brother was damned to all the devils." It was in vain that the brother had reiterated his entreaties, the curate was inexorable. A few days after, the constitutionalist died, and the brother returned to the curate to beg of him to perform the funeral ceremony on the body. The curate refused, saying, "the soul of your brother is now burning in hell, as I told you before. It would be in vain for me to take any trouble about interring his body, for during the night the devils will come and carry it away, and in forty days you yourself will meet with the same fate." The Spaniard not giving implicit credit to this diabolical visit, watched during the night by the body of his brother, with his pistols loaded. Between twelve and one o'clock a knock was heard at the door, and a voice exclaimed—"I command you to open, in the name of the living God;—open, if not, your instant ruin is at hand." The Spaniard refused to open, and shortly after, he saw enter by a window, three able-bodied devils, covered with skins of wild beasts, having the usual

quantity of horns, claws, and spiked tails, who set about carrying the coffin containing the body. Upon this the Spaniard fired, and shot one devil dead. The others took to flight—he fired after them, and wounded both, one of whom died in a few minutes and the other escaped.—In the morning, when the people went to church, there was no curate to officiate, and it was shortly after discovered, on examining the two defunct devils, that one was the curate and the other the vicar—the wounded devil was the sacristan, who confessed the whole diabolical proceeding. This singular case is now before the criminal tribunal of Barcelona.

Philadelphia Freeman's Journal.

On reading the above, the inquiry is naturally excited, were these men believers in the existence of a Devil, or did they merely make use of the name to increase their influence and authority, and shelter themselves from the punishment of the blackest crimes?

Did the belief of endless punishment shield them, when tempted by ambition and interest, from falsehood and cruelty?

Are there no Devils of the above description except in Spain? QUERIST.

ANECDOTE.

In a Church a few miles from London, the Priest was repeating that part of the Litany which offers up prayers "for all those who travel by land or by water," &c. the Clerk suddenly exclaimed, "Except my wife, who eloped from me two days ago."

To Correspondents.

The first communication of R. C**** has been omitted this week through necessity; but will appear in our next. His second communication is received, and will appear in due time. "ZENITH" is received, and shall be attended to as early as possible.

MARRIED.

In this town, 9th inst. by Rev. Mr. Brown, Mr. Olney Keech, of this town, to Miss Joanna Manton Benchley, of North-Providence.

On Sunday evening last, by the Rev. Mr. Edes, Mr. William Weeden, to Miss Lydia G. Barney, daughter of the late Mr. Cromwell Barney, all of this town.

On Thursday last, by Rev. Mr. Mudge, Mr. Thomas Jefferson Gardiner, to Miss Rebecca K. Bradford, all of this town.

In Cumberland, by the Rev. Stephen Cutler, Mr. Calvin Richards 2d, of Attleborough, Mass. to Miss Mary Sheperson, of the former place.

In Chepachet, on Sunday evening last, Mr. Samuel W. Walton, to Miss Sally L. Willard, of this town.

DIED.

In this town, 10th inst. Henry Edwin, son of Mr. Wm. A. Anthony, aged 19 months.

On Monday last, John H. infant son of Mr. Royal Ormsbee.

In Johnson, 8th instant, Widow Marcy Reed, aged about 70 years.

In Franklin, Mass. 14th instant, Ichabod W. only son of Capt. Ichabod Dean, aged 3 years.

PUBLIC DISCUSSION.

Nos. 2 and 3 of the Public Discussion, between Rev. W. M'Calla and Rev. Mr. Kneeland is received, and may be had by applying to Samuel W. Wheeler, Westminster-Street, or at this office.